

a quarter weight of the latter, and boil and cook it in the usual way. The medicated oil or fthritam of Dashamulam, properly prepared (neither over nor under-cooked}, should be employed as potions and clysters ; that, which is over-cooked, should be used as unguents, while that which is under-cooked should be used errhines. This is the usual practice. A cure denotes the restoration of the gross body and its internal organs to their normal condition or functions, and a patient, whose vital energy is not at its lowest ebb, should be alone medicinally treated. A patient, who becomes hostilely disposed to his friends, elders, and physicians, and fondly attached to his enemies, and the functions of whose sense-organs have become perverted, should be looked upon as on the point of death. A patient, the bones of whose ankles, knee-joints, fore-head, jaws and cheeks have become loose and look hung down, would soon give up his ghost. A black tongue, sunk eyes and nose, black hung down lips and a fetid exhalation from the mouth are the symptoms^ which indicate an approaching death.

Dhanvantari said *i*—For the knowledge of what is good or evil, I shall now discourse on the rules of food and drink. The red species of Shali paddy (rice) destroys the three-Doshas, allays thirst, and arrests perspiration. Mahishali is highly restorative, and Kalabha is anticholeric and phlegmagogic) while Shastika is heavy (of digestion) and cooling, and destroys the three Doshas. Shyaroaka is

parchifying, absorbant, anticholeric, and phlegmagougic, and generates V&ytf in the organism. The species of food grain such as Priyangu, Nivajra and Koradushas, etc., are possessed of the same properties as the latter (Shyamaka), Yava (barley) is cooling, anti-choleric, phlegmagougic and highly Vayu-generating, while wheat (Godhuma) is constructive, cooling, palatable and Vayu-destroying; Mudga pulse is light, sweet, astringent, anti-choleric, phlegmagougic and alterative, Ma-ha pulse is heavy (of digestion), aphrodisiac,